

The ANSGAR LUTHERAN

Volume XXXII

Blair, Nebraska, May 4, 1959

Number 18



Lynwood, Calif., Dedicates New Educational Building

Formal ceremonies, marking another milestone in community spiritual and educational achievement, were held recently at St. Paul's Lutheran Church, Lynwood, Calif., with the dedication of its new, 2 story educational building. Pastor Joseph Girtz of Olivet Lutheran Church, Glendale, Calif., Vice President of the United Evangelical Lutheran Church body, gave the dedication address before a large audience gathered at the site of the unit. Other synodical clergy members, who took part in the services with Pastors Allan D. Hansen and Douglas J. Beppel of St. Paul's, were Rev. Verner N. Carlsen, Rev. G. Rasmussen, Rev. J. H. Vammen, Rev. S. J. Hansen and Rev. Roland H. Hansen.

The formal exercises were opened with a processional in which members of the clergy, special guests, children and adult choirs took part.

Following the dedication address, a ribbon cutting ceremony took place after which "open house" was held. Refreshments were served by women of the congregation.

Valued at approximately \$110,000, the modern, two-story structure has 40 rooms and a full basement which houses a spacious youth lounge, a fully equipped kitchen and dining room. With a nucleus of only 7 professional workers, thousands of work hours were donated by members of the congregation whose efforts made possible the much needed addition for Sunday school and Christian day school classes.

St. Paul's Church started as a Home Mission in 1945. Its Christian day school, the only one in the U. E. L. C., was established in 1950.

News and Notes

PLEASE NOTE: In last week's issue of T.A.L. the dates of the coming synodical convention were given as June 18-20—should be 18-23.

We repeat the announcement:

LODGING AT SYNODICAL CONVENTION

Pella of Sidney hope that all congregations are making plans to send delegates to the Synodical Convention in Sidney, Montana June 18-23.

The housing committee is busy making arrangements to house everyone attending. Early reservations would be appreciated. The housing committee would like to point out that Sidney has the finest hotel in Eastern Montana and there will be ample hotel accommodations. The motel accommodations are very limited.

For further housing information write to:

Eldon Steffens,
Box 631,
Sidney, Montana

DANA AND TRINITY TO CELEBRATE DIAMOND JUBILEE



Dr. Martin J. Heinecken will be one of several important guests at the Dana College and Trinity Seminary Diamond Jubilee celebration next November in Blair, Nebraska.

Dr. Heinecken is professor of Systematic Theology at Mt. Airy Theological Seminary, Philadelphia, Pennsylvania. Because of a winsome and interesting personality, and above all because of the vitality of his theological thought, Dr. Heinecken is much in demand as a theological lecturer. Of special interest to alumni and friends of our college and seminary is the fact that he has recently written a major book on the Danish philosopher, Soren Kierkegaard, **The Moment Before God**. He will deliver two theological lectures on November 12, the first of the two-day celebration.

Trinity Seminary is proud to be able to bring Professor Heinecken to Blair as its special contribution to the Diamond Jubilee days. Pastors of other Lutheran churches will be invited to share in these lectures along with Trinity's own alumni.

Theo. I. Jensen

Oaks, Okla. Needs Old Hymnals

The Ebenezer Lutheran Church at Oaks, Oklahoma is in need of about 100 good used hymnals (Hymnal for Church and Home, 1942 edition with music). If your church is buying new hymnals and you are disposing of your old ones, please notify us before sending them and we will pay the postage.

Franklin Highby, pastor

Humboldt, Iowa. Pastor Lund confirmed six young people of the congregation Palm Sunday, four boys and two girls. The hearing for the confirmands was held Thursday evening prior to Palm Sunday, followed by a social hour with the ladies of the Tabitha Circle serving as hostesses.

Pastor Erhardt Nielsen of Our Saviour's Lutheran Church, Audubon, Ia., was guest speaker at the Mission meetings held Sunday, Monday and Tuesday evenings (April 26-27-28) at 7:30, also Monday afternoon at 2:00 o'clock. Pastor Nielsen was a most inspiring speaker having studied Mental Health, Alcoholism, etc., the past four years under the finest medical leadership in some of the nation's leading hospitals.

CONVENTION NOTICE

Pella congregation of Sidney, Montana extends an invitation to all pastors, delegates and guests of the Synod to attend the 63rd annual Synodical Convention of the U.E.L.C. to be held in Sidney, June 18-23. We ask you send your reservations as soon as you are able to do so to Mr. Eldon Steffens, Box 631, Sidney, Montana.

The homes of our members are cordially inviting visiting pastors, delegates and guests.

For those wishing hotel and motel accommodations, we give you this information: we have excellent ample hotel accommodations; as far as the motels are concerned, they are also excellent, but there are not many available motel rooms as there are hotel rooms.

Sidney is located just North of U.S. Highway No. 10 on Highway 16. There are excellent rail and bus accommodations to Glendive, Montana, rail accommodations to Culbertson, Montana and Williston, North Dakota. All pastors, delegates and guests, please be met at any of these points if you will notify Mr. Henry Andersen, Rt. 1, Sidney, Montana in advance of their arrival.

Frontier Airlines has two flights into Sidney daily. If you desire to be met at the airport, kindly notify Mr. Andersen as to the time of your arrival. Our transportation committee will be on call to meet all who desire its services.

Iver M. Iverson

President of Pella Lutheran Church

ELC MEMBERSHIP TOTAL REACHES 1,119,121

Baptized membership of The Evangelical Lutheran Church (ELC) totaled 1,119,121 at the end of 1958, according to statistics released in Minneapolis.

The ELC gained 36,312 members during 1958, an increase of 3.35 per cent over the 1957 total of 1,082,809.

The report covered 2,673 local congregations throughout the United States and Canada, served by 11,000 pastors. The membership total increased 734,753 confirmed adults and youth a gain of 2.97 per cent over 1957.

The church's annual statistical summary also revealed that the ELC continues to grow at its fastest rate.

(Continued on page 15)

THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

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Box 188
Viborg, South Dakota

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Viborg, S. D. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 400 E. Sumner St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.50 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Second Class Postage is paid at Blair, Nebraska.

ditorials and Comments

PASTORS' SALARIES AND MEN FOR THE MINISTRY

The church must constantly speak of money. The chief reason for this today is that the church by its very nature is conservative. It does not make fast changes. A businessman will perhaps change his store and remodel it every 10 years. A church may serve a community 50 years without any remodeling. One reason is the fact that when it comes to the church we have a tendency to hold back. We do not always think of giving our best to the church.

The pastor who had \$3,000 a year in 1939 should have \$7,035 in 1959 in order to have the same purchasing power as he had in 1939.

These are items for the church councils and the lay people to think about.

But as we write about this we also recognize that money does not come first in the Kingdom of God. Dr. G. Elson Ruff discusses this problem in The Lutheran. He says:

"I doubt if doubling the salaries of pastors would guarantee that twice as many first-rate persons would study for the ministry. Ministers, like teachers, deliberately choose work which they know is underpaid because they aren't eager to get rich. They believe something else is more important.

"They do need enough income to cover normal expenses. Undoubtedly the low salaries are one reason why an insufficient number of men is being recruited for the ministry. Congregations which pay salaries lower than they can afford to pay are doing serious harm to the church.

"But salaries are increasing. Students for the ministry don't need to be too gloomy about their prospects. The important fact is there are rewards for a pastor which are way above the money level. A minister's chief job is to deal with all kinds of people in regard to the things of the deepest meaning. This is frustrating at times. What a minister is supposed to teach is not easily taught. Our Lord figured that about three-quarters of the seed he sowed was wasted. But the seed sowed successfully brings sufficient results to justify all the effort.

These days we are noticing an unusual trend. Men in their 30s and 40s have been deciding to leave well-established careers in industry or business and prepare themselves for the ministry. They have discovered they want to do more than earn a living.

"That's the chance a man has when he goes into the ministry. His lifetime occupation is to listen to the word God speaks, and learn to translate it in terms of the needs and understanding of the people to whom he ministers.

"Some ministers say they have to spend so much time attending to business affairs of the parish that there isn't much time left for the ministry. But there is a strong trend among laymen of the church these days to take over a lot of the work that the pastor should not be expected to do.

"There aren't many pastors who come to the end of their active service without feeling satisfied that they have done the best they could do with their lives. That is a good recommendation to bring to the attention of a young fellow who is trying to figure out how to invest his life."

BAD NEWS

We read the above phrase in a sermon by Luther delivered Dec. 21, 1516. Luther maintains that the preaching of the gospel is two-fold, proper and alien. The proper office of the gospel is to preach the proper work of God, that is, grace and what God has done and is doing for us through Christ, the good news about mercy and the forgiveness of sin.

The other work of the gospel is the proclamation of bad news, the sad news that man is in a desperate state. The holy Christ is good news to the penitent soul, but bad news to the proud and self-sufficient man, who thinks he is good enough. Christ preached the good news in Nazareth, Luke 4, but they took the good news for bad news, for they considered themselves good enough. They did not listen to the bad news about themselves. Bad news and good news go together. There will be no good news for the man who will not hear the bad news about himself.

AMERICAN LUTHERAN CHURCH TOPS MILLION-MEMBER MARK

The baptized membership of the American Lutheran Church passed the million-mark in 1958, it was reported in Columbus, Ohio by Miss Clara Haberman, statistician of the denomination.

Miss Haberman announced that the church body gained 32,245 members during the past year for a grand total of 1,005,174, of whom 666,019 are confirmed. They are served by 2,168 pastors in 2,090 churches.

The fourth largest Lutheran body in America and the fourth to reach a million members, the ALC was organized in 1930 through the merger of the Joint Synod of Ohio, the Buffalo Synod and the Iowa Synod, which also included the Texas Synod.

Next year the ALC will unite with the Evangelical Lutheran Church, which has 1,119,121 members, and the United Evangelical Lutheran Church, with 65,000 members, to form "The American Lutheran Church."

The new Church will be the third largest branch of American Lutheranism, ranking in size behind the 2,395,611-member United Lutheran Church in America, and the 2,228,133-member Lutheran Church—Missouri Synod.

Church News *from here and there*

IRAQ EXPELS MISSIONARIES

Word received from Baghdad this week by the National Council of Churches indicates that 14 U.S. missionaries have been forced to leave Iraq in recent weeks, one on 48 hours' notice, the National Council of Churches has learned. The news coincided with reports of renewed violence in that country.

Three families expelled last week are now in Beirut, Lebanon, the Rev. Bernard M. Luben reported, which leaves only two families now in Iraq. As chairman of the Near East Committee of the National Council's Division of Foreign Missions, he has established contact with some of these missionaries. Dr. Luben is also secretary of the Division's joint committee on Iraq.

"We have also received word that the compound of the Arabian Mission of the Reformed Church in America in Amarah has been confiscated by the government," said Dr. Luben. He added that a nominal sum was reportedly paid for it. The compound includes the Lansing Memorial Hospital, a church and four missionary residences. Seven resident missionaries have now left the compound at the request of the governor.

Churches cooperating in the United Mission in Iraq are the United Presbyterian Church in the USA, the Presbyterian Church in the US, the Evangelical and Reformed Church and the Reformed Church in America.

FOUR GOSPELS PUBLISHED IN MODERN RUSSIAN

London (RNS)—A modern colloquial Russian translation of the four Gospels to appeal to the younger generation has been published by the British and Foreign Bible Society here.

The result of eight years of work by a group of Russian scholars associated with the Orthodox Institute of St. Sergius in Paris, the new translation includes accepted conclusions of modern scholars on the text of the Bible and revisions of the old Slavic liturgical forms.

Heading the translation team was Bishop Cassian, a Russian-born Orthodox prelate, who worked for long periods in a remote village in northern Spain.

Microfilmed copies of the documents which formed the basis of the new translation will be sent to Moscow for use in Russian theological centers.

SUNDAY CLOSING ENDS IN OREGON

A year-long period of Sunday closing by most grocery stores in Linn County ended with the opening of Safeway stores in Albany, Lebanon and Sweet Home, Oregon.

The Sunday closing movement had been launched in the county March, 1958, by a ministers committee in cooperation with independent grocers.

Last June the Sunday shut-down was suspended, but quickly resumed after church delegations picketed the open stores and passed out free bread and milk to customers about to enter the shops.

At a recent meeting of the ministers' group and grocers, the latter announced they would continue to remain closed on Sunday "as long as our competition permits." Safeway's decision to re-open is expected to open the floodgates for Sunday business.

LUTHERANS COMMITTEE NAME FOR FAITH HEALING STUDY

A committee of ten clergymen and physicians has been appointed by the United Lutheran Church in America to study "the entire field of anointing and healing."

A report on its study will probably be made by the committee at the 22nd biennial convention of the Church at Atlantic City, N. J., Oct. 13-20, 1960.

Selected by the Church's executive board, the committee was named in response to a directive of the 1958 convention of the Church at Dayton, Ohio.

A resolution at that convention noted "there is widespread interest in the field of anointing and healing" and that "there are many questions in the mind of the Church relative to this subject."

PROTESTANT EDITORS OPPOSE CENSORSHIP

Protestant and Orthodox editors went on record as opposing and "resenting" any censorship of religious publications in a resolution adopted at the 40th annual meeting of Associated Church Press at New York.

Referred for further study and action to the group's 156 member publications in this country and Canada, the resolution registered the ACP's "concern and protest over the tendency of governmental agencies to hinder

the free flow of information between the churches of the United States and other nations."

"Responsible editors of the Protestant church press of America," it declared, "resent any and all censorship of religious publications whether devices which hold up the mails or attempts to protect mature editors from foreign propaganda."

"Any assumption by governmental agencies of the right to determine what may or may not be read by members of the Associated Church Press is contrary to our rights as American citizens," the editors said.

They petitioned the ACP to "register its concern and protest to the responsible government agencies on this stoppage of the flow of information."

In another action, the organization opposed sending an American ambassador to the Vatican. It said such an appointment would be "a clear violation of our Constitution and of historic principles and traditions of our Republic."

In its resolution, the ACP reaffirmed its stand "on the historic American principle of Church-State separation and 'respectfully reminded those in authority in our government' that a Vatican ambassador from this country would be unconstitutional."

CHURCH CONSTRUCTION AHEAD OF LAST YEAR

Church construction during the first quarter of 1959 exceeded by nine percent that of the first quarter of 1958. In the first quarter of 1959, the Departments of Commerce and Labor reported at Washington, D. C.

March construction totaled \$67,000,000, an increase of 10 percent over the same month a year ago. It brought the total for the first quarter to \$220,000,000 compared with \$193,000,000 for the first three months of 1958.

Construction by non-public schools and colleges, many of which are church-related, amounted to \$41,000,000 during March, the same as 1958, bringing the total for the first quarter to \$132,000,000 an increase of \$10,000,000 over the same period of 1958.

Building activity by non-public hospitals and institutions totaled \$40,000,000, a decline of \$3,000,000 from March, 1958. The first quarter total for these institutions, most of which are church-related, was \$142,000,000 a decline of 6 percent from last year's record level.

A Mother's Privilege

IT IS THE MOTHER who guides the young from birth. She lives in obscurity and contends with hardship. For her no trumpets blare, no chariots wait, no golden decorations are decreed. She keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. Patient in her daily duty, she strives to conquer the evil powers which are the enemies of youth. She awakens sleeping spirits. She quickens the indolent, encourages the eager, and steadies the unstable. She communicates her own joy in learning, and shares with boys and girls the best treasures of mind. She lights many candles which, in later years, will shine back to cheer her. This is her reward. Knowledge must be achieved from books; but the love of knowledge is transmitted only by personal contact.

—Henry van Dyke.

By Beverly Larsen

Nine years ago this May, when my first boy was still at the playpen age, a retired minister, into whose home we had been invited for tea, told me a little story that has influenced my attitude toward the mother-child relationship more than all the dozens of psychology books, and scores of magazine articles I've read since.

I think back now, and wonder if perhaps he saw in me something that needed to hear that particular story. Whatever prompted it, I'm happy that he told it. It's a good one to retell as Mother's Day approaches—

There once was a young Christian mother, who had a good husband, four lovely preschoolers, and a fine home. She had graduated with honors from a well-known Bible school, intending to go into full-time Christian work. But she had married shortly after graduation, and was now settled in the Midwest with her family.

The burden of caring for the four little ones, who came into the family like the proverbial "Stairsteps" began to make her regret her somewhat hasty decision to marry before ever having considered her "career." Gradually she for-

mulated the plan to find a job as a minister's assistant, and when such a position opened up in the next community, it seemed made to order. Grandma could care for the youngsters. After all, it was really a shame to waste all those years spent at Bible school!

Her husband was by no means sold on the idea. But he was an agreeable fellow, and told her he would go along with her plan should their minister tell them he felt it would be wise.

The minister listened to her plan quietly.

"You see, pastor," she concluded, "I feel a definite call to enter full-time Christian service. A definite call."

"I'm quite sure that you do," he answered. "But I'm sure that another congregation I'm familiar with would be more appreciative of your abilities than the one at Riverton."

She looked at him expectantly. Perhaps he knew of a church closer to home that needed a parish worker.

He pushed the study door wide, and pointed to the four little girls sitting in a row on the front pew, swinging their short chubby legs in unison, as they waited for "Mom."

"Of course you've been called. There's no doubt in my mind at all. But look here—that oldest girl of yours is just at the age for daily Bible reading and prayer with you. And the others will reach that age quickly. You really don't have the time to add *another* congregation to your schedule, do you? This looks like a full-time job to me—"

Of course the mother took his advice. Her discontent had made her careless about the family altar. That very day she and her husband began anew the daily devotions (this time with the girls) which had been just hit-or-miss. She never regretted her decision to stay home, and follow her pastor's advice.

When she saw her girls grow one by one, into the sure knowledge of Christ's saving power, and live lives centered about Him, she became firmly convinced she had answered God's call as He had wanted her to . . .

I think of this story so often. Sometimes, when school and community activities, music lessons, and home duties try to crowd out that precious half hour we reserve each day for devotions, I pull myself up short. You see, I feel that every mother has had the Call. To her own special congregation.

Visit the Charitable Institutions

UNITY BEGINS WITH YOU

Fifth in a series of articles

By Robert C. Gremmels

VISIT THE CHARITABLE INSTITUTIONS

While Bill Davis was reviewing what he had just learned about educational institutions in the new Church he suddenly jerked his head to one side and began staring into the next county. Whether he had come up with a brainstorm or just a headache wasn't entirely clear until two minutes later when he finally reported:

"You know, I just got to thinking about all these schools and councils and divisions and boards and officers and whatever else we'll have in the new Church. Trying to keep them all straight could make an old man out of me. Will The American Lutheran Church have a good old folks' home I can retire to?"

Obviously, Bill was flexing his sense of humor—injecting a slight touch of justifiable cynicism—but at the same time he was unconsciously shifting his mental gears. He had been concentrating on educational institutions so long that his mind had become "institutionalized," and now his thoughts switched automatically to another group of institutions—those commonly referred to as charitable institutions.

"Seriously," Bill said, "I really don't know very much about the setup for old folks' homes—or any other kind of homes—in the new Church. I guess I've never really paid much attention to charitable institutions—except when one of them was having an appeal of some kind. Where will these institutions be? They must be pretty important to form a whole division in the new Church."

Since Bill Davis is not above a pungent remark—as evidenced by his cunning "old man" joke—he should not be too offended if told that his most intelligent comment on this whole subject of charities has been, "I don't know very much." He really doesn't. Perhaps it's unfair to pounce on the poor fellow—since he readily admits his lack of knowledge—but Bill has made the common error of viewing welfare work solely in terms of institutions—and that idea, if not stamped out immediately, will distort his whole picture of the new Church's welfare program.

Certainly homes for children, the aged, the chronically ill, and others will play an important part; but they will be only one of many approaches which the Division of Charities will use to fulfill its central purpose of ministering to people with special social, physical, and mental needs. Much of the Church's welfare work will be done through health and welfare agencies, through institutional chaplaincy services, through the diaconate, and through individual church members like Bill Davis. Especially through members like Bill Davis.

Christian charity does not begin in buildings; it begins in the heart. It begins when Bill Davis, out of love and gratitude to God, feels a personal responsibility for the needs of his neighbor—and does something about it. Out of this simple Good Samaritanism grow Church-wide programs of Christian charity.

Bill may never have thought of himself as a church welfare worker, but that is exactly what he has been on a number of occasions. There was the time, for instance, that Mrs. Clark, the widow who lives across the street, broke her leg and was confined to her home. For nearly two months Bill did all her grocery shopping for her, and Mrs. Davis helped with the housework. Another time Bill fixed up a used TV set and gave it to Tim Wilson, the crippled boy in the next block.

Welfare work? Bill Davis didn't think so at the time. Because of his "institutionalized" misconceptions he failed to see that his charitable deeds demonstrated Christian love just as much as if they had come from a Church institution. Probably more. He also failed to see that he was acting as a representative of the Church. But Bill is beginning to think differently now.

"I guess that really is welfare work, just helping your neighbor," he said. "I never thought of it quite that way before. I suppose that's why I was all wrapped up in institutions."

Bill Davis is finally tuned to the right channel. Now that he recognizes himself as a basic part of the Church's social ministry, he is able to understand the work of the Division of Charities—for it is simply an extension

of his own Good Samaritanism. Since many types of human need are too big or too specialized for individuals to meet alone, the members of The American Lutheran Church work together through an organized welfare program supervised by the Board of Charities.

As mentioned earlier, welfare work in The American Lutheran Church will have many outlets in addition to the Church's own charitable institutions. Health and welfare agencies will be involved, as will institutional chaplains, deaconesses, and social workers. Local, state, and federal governmental agencies will be called upon for their services, and there will be cooperation with interchurch agencies such as the Division of Welfare of the National Lutheran Council. In short, wherever there are people in need, the Division of Charities will try to help.

This does **not** mean, however, that the charitable institutions are not important. They are vital. And now that Bill Davis can view them in the proper perspective, it will be profitable for him to take a closer look at the children's homes, the homes for the aged, and others.

Altogether, The American Lutheran Church will have about 60 charitable institutions, either church-owned or church-related. As in the case of technical colleges, the difference between the two types will be primarily a technical one, relating to the legal distinction between institutions that are owned by the Church itself and those owned by societies within the Church. From a practical point of view, it makes little difference whether an institution is church-owned or church-related. In either case it will be under the guidance of the Board of Charities, will receive aid grants from the Church, and will be considered an institution of The American Lutheran Church. (Each institution, however, will be operated by its own Board of Directors.)

Charitable institutions of The American Lutheran Church will be located in 18 states and two provinces in Canada. The majority of them will be either children's homes or homes for the aged. (The following lists include both church-owned and church-related institutions.)

Children's Homes

Each of the uniting bodies will bring several children's homes into the new Church. The present American Lutheran Church has the following:

Lutheran Children's Home, Waverly, Iowa

Lutheran Homes, Muscatine, Iowa
 Lutheran Orphans' and Old Folks' Home, Toledo, Ohio
 Vernle Children's Home, Richland, Iowa
 Children's homes of the Evangelical Lutheran Church are:
 Elloit Lutheran Children's Home, Ames, Iowa
 Bethesda Children's Home, Beresford, S. D.
 Homme Children's Home, Wittenberg, Wis.
 Lake Park-Wild Rice Children's Home, Fergus Falls, Minn.
 Martin Luther Children's Home, Stoughton, Wis.
 Norwegian Lutheran Children's Home, Chicago, Ill.
 Parkland Children's Home, Everett, Wash.
 Veve Memorial Home, Fargo, N. D.
 Children's homes of the United Evangelical Lutheran Church are the Crooke Indian Mission Home, Oaks, La., and Elim Children's Home, Elk River, Minn.

Altogether, the children's homes of the American Lutheran Church will be able to care for about 600 children a time. From this figure Bill Davis might easily calculate an average of 60 for each institution, but such an average is virtually meaningless. For one thing, the homes vary widely in size—some much larger than the average, others considerably smaller. Furthermore, the number of children who can be accommodated at a home no longer gives a true picture of the work actually being done there.

Years ago most of these institutions provided only room-and-board care, with little attention to the individual needs of the children; but today many offer specialized care which cannot be measured in terms of the number of children in residence. Rather than play with averages, Bill Davis will be better to think in terms of the whole—and to ponder the need for increased facilities.

Homes for the Aged

Generally speaking, homes for the aged in The American Lutheran Church will be somewhat larger than the various children's homes. There will also be more of them. The Evangelical Lutheran Church alone will have nearly 30 homes for the aged in the new Church, providing facilities for more than 1,500 older people. Eight ALC institutions will accommodate an additional 350, and the UELC homes will serve 250 more. The present ALC institutions which will be part of the new Church are:

Bartels Lutheran Home, Waverly, Iowa

Lutheran Home for the Aged, Strawberry Point, Iowa

Lutheran Homes, Muscatine, Iowa
 Lutheran Orphans' and Old Folks' Home, Toledo, Ohio

Mendota Lutheran Home, Mendota, Ill.

Oakwood Lutheran Homes, Madison, Wis.

St. John Lutheran Home, Springfield, Minn.

St. John's Lutheran Home, Mars, Pa.

St. Paul's Lutheran Old Folks' Home, Melville, Sask.

The ELC institutions which will be brought into The American Lutheran Church are:

Aase Haugen Home for the Aged, Decorah, Iowa

Bethany Home, La Crosse, Wis.

Bethany Sunset Home, Camrose, Alta, Canada

Bethel Home, Viroqua, Wis.

Bethel Lutheran Home, Williston, N. D.

Bethesda Home for the Aged Beresford, S. D.

Bethesda Home for the Aged, Chicago, Ill.

Bethesda Nursing Home, Webster, S. D.

Clifton Lutheran Sunset Home, Clifton, Texas

Coeur d'Alene Homes, Coeur d'Alene, Idaho

Eau Claire Lutheran Home for the Aged, Eau Claire, Wis.

Eger Home for the Aged, New Dorp, Staten Island, N. Y.

Eventide Lutheran Home, Moorhead, Minn.

L. C. Foss, Sunset Home, Seattle, Wash.

Homme Home for the Aged, Wittenberg, Wis.

Immanuel Lutheran Home, Kalispell, Mont.

Josephine Sunset Home, Stanwood, Wash.

Knute Nelson Memorial Home, Alexandria, Minn.

Lutheran Memorial Home, Twin Valley, Minn.

Lutheran Sunset Home, Saskatoon, Sask., Canada

Madison Lutheran Home, Madison, Minn.

Northwood Old People's Home, Northwood, N. D.

Parkside Lutheran Home, Lisbon, N. D.

Pleasant View Luther Home, Ottawa, Ill.

Red Wing Seminary Memorial Homes, Red Wing, Minn.

Skaalen Sunset Home, Stoughton, Wis.

Solheim Lutheran Home, Eagle Rock, Calif.

Story City Old People's Home, Story City, Iowa

Westhope Home for the Aged, Westhope, N. D.,

Homes for the aged now operated by the UELC are:

Bethany Home for the Aged and Infirm, Waupaca, Wis.

Bethany Old People's Home, Minden, Nebr.

Bethel Home, Selma, Calif.

Good Shepherd Lutheran Old People's Home, Blair, Nebr.

Lutheran Home for the Aged, Edmore, Mich.

Salem Lutheran Old People's Home, Elk Horn, Iowa.

Other Institutions

In addition to the various homes already mentioned The American Lutheran Church will share in the services of several institutions which care for sick or handicapped persons. Three of them are now associated with the ALC — Grace Lutheran Sanatorium, San Antonio, Texas; Luther Home of Mercy, Williston, Ohio; and Martin Luther Home and School (for mentally retarded children), Beatrice, Nebr.

In conjunction with the diaconate The American Lutheran Church will participate in the work of four medical institutions — Fairview Hospital, Minneapolis, Minn.; Lutheran Deaconess Hospital, Chicago, Ill.; Lutheran Medical Center, Brooklyn, N. Y.; and Milwaukee Hospital, Milwaukee, Wis. (The first three are now associated with the ELC, the latter with the ALC.)

"Good grief!" exclaimed Bill Davis (who's a faithful reader of "Peanuts"), "I never imagined there would be so many charitable institutions in the new Church. If I have to keep all of **them** straight I'm afraid I'll need a mental hospital instead of an old folks' home. Let's go on to the mission fields."

Next: "Tour the Mission Fields."

John Foster Dulles

Editor, The Ansgar Lutheran

Sir:

With the resignation of this devoted man, a career of attention to duty has come to an active conclusion.

Oftentimes I have been in complete disagreement with his approach. Frequently, I have thought that he should have represented our country with more finesse and less bluster. I have sometimes felt that he used too much moralization in his speeches about communism and other world problems, but I never ceased to admire his ardent efforts in behalf of what he has sincerely believed to be right. I feel that he is a great man.

Let me hasten to add that a good share of the time I have also agreed with him. I believe that his insight into the need for foreign aid and his advocacy of same is not only intelligent, but also intrinsically right. The brethren of certain fundamentalist denominations and sects who advocate isolationism has certainly not understood Jesus' emphasis on the fact that those who have should help those who have not. America is a nation which HAS!

It is well known that Dulles is an active churchman in the Presbyterian denomination. I do not know just how evangelical his faith in Jesus Christ is. But I do know that what he believes he follows, right or wrong. We could use some Lutheran statesmen and politicians who would so proudly hold forth their religious convictions. He did not do as some Lutherans in public life have frequently done—tone down their religious convictions upon taking office, in order not to offend, etc. Dulles is an active Presbyterian and proud of it. This kind of pride is to his credit.

The newspapers have recently pointed out that both Dulles and the late Senator Taft became victims of cancer. The two men can well be mentioned together. They both had convictions by which they consistently conducted themselves in public office. I could not have disagreed more with anyone than with Senator Taft, but my admiration for him was strong because of his consistency (a consistency which to me often appeared as a profound ability to be consistently wrong).

The world needs more men like John Foster Dulles. He was not a schemer. He did not try to be clever. He simply said and fought for what he believed to be right. He was often criticized for his open and frank statements about the world situation as he saw it. He seemed to have fine ability to put his foot in his mouth in press interviews. But he meant what he said. For this reason the truth will not find him out. He is already found out. We all know what he was talking about.

It occurs to me that such is the right approach to the parish ministry also. The only diplomacy we need in the ministry is love. Other diplomacies will find us out, i.e., any insincere approach for the sake of expedient accomplishments will backfire in the end. Even this business of humoring a man to get him to go along on a certain church policy or campaign will in the end backfire because it was something less than completely truthful.

Jesus gave us just one method of spreading the true Gospel. The method is that we must shout it from the house-tops. As Christians we must become known for our inability to be particularly clever about the Gospel. Our partiality to it must clearly show at all times. A father cannot be objective and clever in his statements about his own son. He loves his son. Thusly, a Christian who loves truth and the Gospel can never really appear overly clever to the world. He loves Gospel truth too much for that.

Dulles has taught us a good lesson in sincerity. He was too sincere to be very clever.

Yours,

Scrip Sundry

The Biblical Concept of Conversion

By M. J. Haleen

Some weeks back an article appeared in our Church magazine which no doubt many of its readers misunderstood. Since then several people have asked me, "Does our Lutheran Church approve of the Billy Graham campaign?" If so why does our Church magazine criticize his work?

There is such a thing as constructive criticism and it is in this spirit that the article was written. Just because the Lutheran Church cannot agree on certain Theological points with the famous evangelist does not mean that it is not being used by God nor does it mean we discredit the work he is doing. Every generation needs and by God's grace has produced great preachers and will continue to do so according to the promises of God.

The main issue in conflict is over the Biblical concept of conversion. It is well for us to know the concept of others, but far more important that we as Lutheran Christians are well grounded in our concept of conversion. From the questions many ask, it is evident that more enlightenment is needed on the **Biblical concept of conversion**.

We believe that conversion is completely the work of God and that man simply allows it to happen to him. We believe it can happen to anyone at any time in life by the power of the Holy Spirit.

Biblical conversion means new direction in life. It means God breaking into the stream of one's life in the Person of Jesus Christ. I John 5:11. It means response to the love of God as shown to us in Jesus' story of the Prodigal Son.

The campaign of Billy Graham which comes over television every week, has disturbed some Lutheran people as to whether or not they have been converted—and some no doubt need to be disturbed. While others are disturbed without cause.

From Biblical evidence we are convinced the earlier this conversion takes place in one's life the better. "Allow the little children to come unto me and forbid them not for to such belongeth the Kingdom of God" Mark 10:14. The New Testament teaches that in a little child regeneration ideally takes place in Holy Baptism. Just as it is the parents' moral responsibility to supply their children with food, clothing, love and everything needed to the body, so it is their responsibility to give their children a Christian baptism.

(Continued on page 13)

The Militant Christian

By B. R. Parks

The Bible is a heroic book written for heroic Christians. It bristles with military terms. We are exhorted "to endure hardness as a good soldier," "to contend earnestly for the faith," "to fight the good fight of faith," and "to put on the whole armour of God."

The Christian life is no sham battle. Sin is real; Satanic forces are mighty; wickedness is well organized. Only those who, with the chief apostle, fight a good fight, finish the course, and keep the faith, will receive a crown of righteousness.

The Good Fight

The fiercest battles of life are fought in the moral realm in the domain of the mind and heart, where self, sin and Satan are overcome. Weaklings will not survive in this struggle. The solicitations of the world, the invitation to compromise, the pressure of opposition and persecution—these take their toll of many.

The church today suffers more from weakness within than from foes without. To a great extent it has lost its militant spirit. This is a time to exhort one another, "Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

The Finished Course

In stressing the importance of the militant spirit, Paul referred to the Christian life as a race. A race must have a starting point. Paul knew the day when life was made new for him. So must we. It must follow a well-marked course. It is never aimless. All weights which hinder successful running must be laid aside.

A race has a goal before it. Accepting the course, observing the rules, steadily, confidently looking to Christ, we must press on. It makes little difference where we die; whether anyone mourns our passing, or if a tombstone marks our resting place. But it does make a difference whether we can say we have been faithful and have finished our course with joy.

The Kept Faith

Paul was never ashamed of the gospel of Christ. He constantly preached Christ crucified. For him this was more than a creed. It is the heart that makes a Christian.

Paul kept the faith by watching, by self-denial, by perseverance, by prayers, by tears night and day. He was steadfast when the crowds contradicted him with blasphemy. He kept the faith when he was imprisoned, and when he was dragged, wounded and bleeding, outside the city. Then when he faced life's last storm in the dismal dungeon at Rome, all was well.

The Crown Laid Up

A crown awaits the faithful Christian. Paul looked beyond the martyr's block and saw the crown of glory awaiting him. His life had been invested in eternal values. Eternity would bring them to fulfillment.

This world has its crowns: social, intellectual, political—crowns of fame and honor. But they soon fade away. Let us beware that we do not cherish them too dearly. But in the Christian warfare, "Be thou faithful unto death, and I will give thee a crown of life."

"And let this feeble body fail,

And let it faint or die;

My soul will quit the mournful vale,

And soar to worlds on high:

Shall join the disembodied saints,

And find its long-sought rest—

That only bliss for which it pants,

In my Redeemer's breast."

—The Free Methodist



THE WEEK AT DANA

your midcontinent college

"FORTUNE TELLER" SCHEDULED

The Dana Music and Dramatics Departments will present the comic operetta "Fortune Teller" by Victor Herbert, in the Dana auditorium May 8, 1959, at 8 p.m.

The elaborately costumed operetta has a cast of about 50 students. The leads are played by Duane and Donna Petersen, Karen Jensen, Bill Ellis and Ken Jensen.

The public is invited to attend.

MAY FEST

The annual May Fest celebrations will be held on campus May 2 and 3. Coronation ceremonies are scheduled for 8 p.m., May 2. The weekend will be concluded with the home concert of the Dana Band at 3:30 p.m., Sunday, May 3.

ANNOUNCEMENT

The Dana College Development Office announces the establishment of a Memorial Scholarship fund within the development program.

The need for such a fund became apparent because of the many small memorial gifts that were being sent to us. It was felt that these gifts should receive special attention and be used where they could be more directly identified as a memorial, rather than be combined with other gifts to the capital fund drive. This scholarship fund will meet this need.

We invite your participation in this program. Address your contribution to the Dana College Development Program, Blair, Nebraska and please state the name in which the memorial is given.

THE LUTHER LEAGUE

John W. Nielsen, Editor

LINES

From

OUR YOUTH DIRECTOR

"PASTOR, CAN WE HAVE A DANCE?"

By George J. Robertson

This is a question some of you Leaguers are asking your pastors. You wonder why your League can't sponsor a dance when your school does. Perhaps your pastor has discussed this matter with you, but I want to share my thoughts on the question with you too.

What I am going to say about dancing is based on what I have been told by people who have danced. Some of these people felt dancing was all right. Others told me they felt it was too dangerous for them. More of that later.

The question of dancing is raised at almost every Bible Camp. Young people want to know if it is sin to dance, and if so, why. You have a right to ask and to know. Let us begin by asking, "Where does sin reside?" Sin does not reside in things that are not alive. It does not reside in sound waves even if these waves come to our ears in catchy rhythm and go right to our feet. Sin does not reside in our arms or in our legs, **but in our hearts.** Jesus said: "Out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man . . ." (Matth. 15:19-20a).

So what does dancing have to do with the heart? For some thoughts on this let us ask our informers.

N.A., how has dancing affected you?

"I have danced since I was in Junior High and I can truthfully say that it has never excited me to any unclean thoughts or desires. To me it is just clean fun . . ."

I believe N. A. is telling us the truth as he has experienced it. He may be typical of many young men today.

Now let us call on F. R. for his report on how dancing influenced him. F. R. says: "Don't think for a minute that we fellows didn't know what we were coming to

the dance for. If the boys had danced by themselves and the girls by themselves, we wouldn't have been interested."

Now here is a fellow who felt that dancing was a source of temptation for him and his pals. Perhaps he is typical of many young men today. Our third informer told me that he had learned from a Chicago judge that some 70% of the young women who were brought before his bench for various crimes pointed to dancing as the thing that started them on a downward road.

Now let us remember that there are many kinds of dances in many different places with many different people. When I was young dances were held mostly in pavilions outside of towns where there was very little police protection or supervision. Proper supervision and restriction against liquor, etc., does make a difference.

It seems to me that dancing can be compared to driving in rugged mountains. For those who are alert and who obey the warning signs, it may be safe even though it involves dangers. For real mountain driving you want a good car with dependable brakes. Even so I have been on some mountain roads where people with poor eyes and weak hearts never should drive. So there are some dances in which no person should be involved unless he doesn't care what happens to his soul.

Should dancing then be prohibited? In light of the testimony of our first informer, and what we know about properly supervised dancing for example in schools I think that is not the answer. But because dancing has proven harmful to the morals of some, I am convinced that dances should not be sponsored by the League or the church.

In light of the testimony of the last two informers I feel it is the duty of the home, the church, and the League to warn young people about the dangers, not only of dancing, but of any form of entertainment which excites to sinful desire. It is also the duty of the League to offer a better form of entertainment than dancing—Entertainment in which all can participate without pangs of conscience, but with purity of heart.

Youth Office Bulletin Board

FORGIVE US, PLEASE

THROUGH AN ERROR ON OUR PART, INFORMATION ON THE 1959 LUTHER LEAGUE CONVENTION TO BE HELD IN BLAIR, AUGUST 27-30, WAS MAILED WITH THE USE OF AN OUT-OF-DATE MAILING LIST. FORMER OFFICERS AND SPONSORS OF LOCAL LEAGUES RECEIVED THE INFORMATION IN PLACE OF PRESENT OFFICERS. THIS SITUATION WILL BE CORRECTED PROMPTLY.

ELECTION OF OFFICERS

MAY IS THE MONTH RECOMMENDED FOR ELECTION OF LEAGUE OFFICERS. THIS GIVES NEW OFFICERS THE SUMMER MONTHS TO PLAN THE LEAGUE PROGRAMS FOR THE NEW LEAGUE YEAR STARTING IN SEPTEMBER. THIS PROCEDURE IS ENDORSED BY ALC, ELC, LFC, AND UELC YOUTH OFFICES. BUT WHETHER YOU ELECT IN MAY OR AT ANOTHER TIME, WE ARE ANXIOUS TO GET THE NAME AND ADDRESS OF YOUR NEW OFFICERS AS SOON AS POSSIBLE. SEND ALSO NAMES AND ADDRESSES OF LEAGUE SPONSORS.



Prayer and Desire

"To pray . . . is to desire; but it is to desire what God would have us desire. He who desires not from the bottom of his heart, offers a deceitful prayer."

—Fenelon

"Convention Will Be Fine In '59"



International Luther League
Convention

Dana College
August 27-30

(This week's catch phrase is by Jim Olsen of Dana College. He is the son of Pastor Ingward Olsen of Chicago.)

BY THE FIRESIDE

A Good Mother

Strength and dignity are her clothing;
 And she laugheth at the time to come.
 She openeth her mouth to wisdom;
 And the law of kindness is in her tongue.
 She looketh well to the ways of her household,
 And eateth not the bread of idleness;
 Her children rise up and call her blessed,
 Her husband, also, and he praiseth her, saying:
 "Many daughters have done virtuously,
 But thou excellest them all."

PROVERBS 31:25-29

Mothers

By R. Barclay Warren

When the child, out in the fields with the harvesters, cried, "My head, my head," the father said to a lad, "Carry him to his mother." How many times since has that been said? Mother's presence and comfort always helps.

When the child died in his mother's arms, she did not give up. With speed (and women are usually timid about speed) she hastened to the man of God. Nor was she satisfied that his servant should come. She was determined—he must come. The child was restored to her (2 Kings 4).

The mother most honored by God was Mary, the mother of Jesus. She knew the Scriptures, as evidenced by her giving of the Magnificat (Luke 2:46-55). She was meditative, "Mary kept all these things, and pondered them in her heart" (2:19). She dutifully exercised authority, "He (Jesus) went down with them, and came to Nazareth, and was subject unto them" (2:51). She had great expectations of her son. At the wedding feast she said to Him, "They have no wine." After He replied, she said to the servants, "Whatsoever he saith unto you, do it" (John 2).

Like all good mothers, Mary never quite gave up that possessive sense of her Son. On one occasion while He was speaking to the people a messenger came saying, "Behold, thy mother and thy brethren stand without, de-

siring to speak with thee." But He answered, "Who is my mother? and who are my brethren?" And He stretched forth His hand toward His disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:46-50).

Mary was at the cross. A true mother never forsakes her child, even in the hour when shame is being heaped upon him. Her interest was not only in Him but in His work. Hence she, with the other disciples, went to the upper room to wait for the gift of the Holy Spirit (Acts 1:14). God bless our mothers.

—Free Methodist.

Mothers — and Others

By Amos R. Wells

Others weary of the noise;
 Mothers play with girls and boys.

Others work with patient will;
 Mothers labor later still.

Others' love is more or less;
 Mothers love with steadiness.

Others pardon, hating yet;
 Mothers pardon and forget.

Others keep the ancient score;
 Mothers never shut the door.

Others grow incredulous;
 Mothers still believe in us.

Others throw their faith away;
 Mothers pray, and pray, and pray

Eventide

It is a lovely thing—
 The silence which hovers like a wing
 Above the world of men
 When darkness comes.
 Fear, hate, and anger fade away,
 And peace becalms the turmoil of
 the day.

It is the quietness
 Which every worker needs;
 This sweet-serenity at close of day,
 When we may rest and pray

—Lola M. Hazard

The Record Book

If all the things you ever said
 Were written in a book,
 And all your thoughts were on display

So all could take a look;
 I guess there's not a living soul
 Who wouldn't hang his head,
 And feel ashamed before the Lord,
 And wish that he were dead.

There is a record book, I'm told,
 With every deed and word;
 It even keeps the record of
 Our thoughts that can't be heard.
 The good, the bad and ev'ry sin,
 For nothing has been missed;
 It really makes me feel ashamed
 To think what's on my list.

And yet, the pages of my past
 Shall never bother me;
 For Jesus nailed them to His cross
 One day at Calvary.
 And now I stand in Him complete,
 Redeemed from sin and strife;
 For with His blood He wrote my
 name

Down in the Book of Life.

—Walt Huntley

During a preliminary inspection at a Boy Scout camp, the director found an umbrella neatly rolled inside the bedroll of a small camper. Since the umbrella was not listed as a necessary item, the director asked the lad to explain. The tenderfoot countered neatly with the question:

"Sir, did you ever have a mother?"

Professor: How old would a person be who was born in 1894?

Student: Man or woman?

THE BIBLICAL CONCEPT OF CONVERSION

(Continued from page 8)

... by faith in God's promises and the obedience to His command. Matthew 28:19. "Make disciples of all nations, baptizing them . . ." "Train the child when he is young in the way he should go and he will not depart from it." Proverbs 22:6.

We do not place stress upon the emotional experiences of man, but upon the promises of God's Word. "He that believeth and is baptized shall be saved." Mark 16:16. The converted state has been compared by Jesus to a holy marriage—to a union that grows in love and understanding. The ideal marriages are those which come from growing experiences of companionship and love and not from just a brief emotional experience. This also applies to the spiritual marriage between the believer and Jesus. At Holy Baptism you were received by God's grace as a child of His—you were regenerated. On your confirmation day you publicly acknowledged this regeneration and took your vows of faithfulness to Jesus and His Church. From then on you continued to grow in grace and knowledge as a disciple of Jesus. This is the ideal Biblical Conversion and it has proven to be the most fruitful type of conversion.

Conversion is much more than an experience that you may or may not remember. I once heard a Lutheran pastor's wife testify that she could never remember when she was not a child of God. Conversion is a new and joy-filled way of life. It is a continuous experience of worshipping, of daily repentance, of daily forgiveness, of daily peace and blessedness with the assurance that Jesus Christ is your Savior.

With a clear concept of **Biblical Conversion** as confessed by the Lutheran Church, I'm certain that the evangelistic campaigns of Billy Graham will not disturb or irritate, and we can rejoice as Jesus Christ is proclaimed as the only Savior throughout this sin-sick world.

GUYER AND HANSEN

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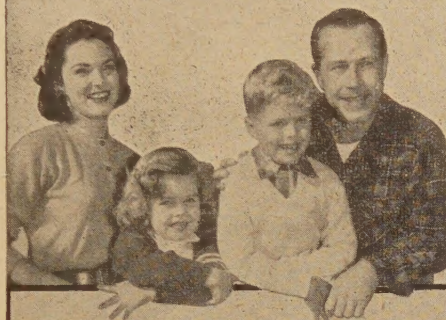
Please send me information regarding Dana College's Life Insurance and Wills and Bequests programs, with suggestions as to general and specific ways in which I may remember Dana College in my will.

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This agreement is now available in most states and it is of particular advantage to young Lutheran families. We suggest you call your nearest Lutheran Mutual representative or write to the Home Office for a complete explanation of this new feature.

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	Total	Synodical	1959 Luth. W. Act
Budget			
Forward Phase			
Previously acknowledged	\$432417.16	\$425014.69	\$ 740
Oakland, Calif., Our Savior's Luth. Church for Synodical Quota	500.00	500.00	
Given by Pastor and Mrs. Sidney Jorgensen for Synodical Quota	50.00	50.00	
Pasadena, Calif., Thorpe's Beauty and Barber Supply for Japan Mission	7.78	7.78	
Seima, Calif., Mr. and Mrs. Lewis C. Nelson for theological student in Sudan Mission (Wilbur-force) \$150.00*			
Brush, Colo., First Eng. Ev. Luth. Church for Forward Phase in full	198.57	198.57	
Audubon, Ia., Mrs. Vilhelmina Magnussen for Pension Fund	45.00	45.00	
Exira, Ia., Exira Luth. Church for Synodical Quota	1070.00	1070.00	
Exira Luth. Church in memory of Mrs. Anna Johnson for Synodical Quota	4.00	4.00	
Exira Luth. Brotherhood for Sudan Seminary Scholarship Fund \$95.00*			
Jacksonville, Ia., Jacksonville Luth. S. S. for Santal Mission	21.07	21.07	
Shelby, Ia., United Ev. Luth. Church for Synodical Quota	450.00	450.00	
Cotesfield, Nebr., Dannevirke Ladies Aid for Foreign Missions	30.00	30.00	
Lincoln, Nebr., Our Savior's Luth. Church for Synodical Quota	750.00	750.00	
Mason City, Nebr., Zion Luth. Church for Foreign Missions	25.00	25.00	
Trufant, Mich., St. Thomas Luth. S. S. for Foreign Missions \$16.14, LWA \$66.75	82.89	16.14	6
Bowbells, N. Dak., Bethlehem Luth. Church for LWA	203.83		20
Kenmare, N. Dak., Trinity Luth. S. S. for LWA	33.78		3
Viborg, S. Dak., Bethany Luth. Church for Synodical Quota	1000.00	1000.00	
North Luck, Wis., St. Peter's Luth. Church for Synodical Quota	311.00	311.00	
Pewaukee, Wis., Galilee Luth. Church for Synodical Quota	354.94	354.94	
Pasadena, Calif., Bethany Luth. S. S. for South America Mission \$30, Sudan Mission \$30	60.00	60.00	
Reedley, Calif., Mrs. James Hansen for San Joaquin Valley Jewish Mission Society \$60.45*			
Audubon, Ia., Our Savior's Luth. Church for Synodical Quota	3500.00	3500.00	
Cedar Falls, Ia., Nazareth Luth. S. S. for Japan Mission \$20, South America Mission \$20	40.00	40.00	
Kankakee, Ill., Trinity Luth. Church for Forward Phase	78.53	78.53	
Miss Anna Frandsen in memory of Mrs. Wilson for Pension Fund	1.00	1.00	
Ladies Aid in memory of Mrs. Wilson for Pension Fund	2.00	2.00	
Viola and Beverly Petersen in memory of Mrs. Wilson for Santal Mission	5.00	5.00	
Rev. and Mrs. C. Bertelsen in memory of Rev. P. G. Rasmussen and Rev. N. Bentsen for Forward Phase	10.00	10.00	
LaGrange, Ill., Mrs. Anna Jersild for Pension Fund	45.00	45.00	
Coulter, Ia., Nazareth Church Women for South America Mission, Sudan Mission, Santal Mission and Japan Mission, each \$50	200.00	200.00	
Elk Horn, Ia., Elk Horn Luth. Church given by Mr. and Mrs. Ludvig Winther for Santal Mission \$5	5.00	5.00	
Given by Mr. and Mrs. Jens Carlsen for Foreign Missions	5.00	5.00	
Given by the Lange family in memory of Miss Hannah Hansen, Cedar Falls, Ia., for Foreign Missions	10.00	10.00	
Kimballton, Ia., Bethany Luth. S. S. for Children's Homes	50.00	50.00	
Kansas City, Kan., Westwood Luth. Church for Synodical Quota \$500, Forward Phase \$430	930.00	930.00	
Northfield, Minn., St. Peter's Luth. Church for Synodical Quota in full \$549.90, Forward Phase in full \$397	946.90	946.90	
Northfield, Minn., St. Peter's Luth. S. S. for South Am. Miss. \$79.25, Rebecca \$60*	79.25	79.25	
Fremont, Nebr., First Luth. S. S. for Japan Mission	42.11	42.11	
Kenard, Nebr., Emmaus Luth. Church for LWA	83.00		8
Omaha, Nebr., Pella Ev. Luth. Church for General Fund \$1,000, LWA \$259.35	1259.35	1000.00	25
Pella Ev. Luth. S. S. for Brazil Mission	146.00	146.00	
Staplehurst, Nebr., Our Savior's Luth. Church for LWA	35.50		3
Winnetoan, Nebr., Bethesda Luth. Church for synodical quota in full \$125.90, Forward Phase in full \$149.45	275.35	275.35	
Brooklyn, N. Y., Salem Luth. S. S. for Children's Homes	50.00	50.00	
Beresford, S. Dak., St. Paul Luth. Church for Synodical Quota	400.00	400.00	
Denmark, Wis., Our Savior's Luth. Church, Sunshine Sewing Club, for Japan, Sudan and Santal Mission, each \$10, School Fund \$20, Home Mission \$15	65.00	65.00	
Milltown, Wis., Milltown Luth. S. S. Lenten offering for Colombia Mission (So. America Miss.)	144.72	144.72	
Nenah, Wis., Our Savior's Luth. Church given in loving memory of Pastor Paul G. Rasmussen from friends and relatives far and near for Colombia Mission, Japan Mission, Santal Mission, Sudan Mission, each \$100	400.00	400.00	
Denver, Colo., Christ the King Ev. Luth. Church for Synodical Quota \$258.30, LWA \$238.55	496.85	258.30	23
Fresno, Calif., Bethel Ev. Luth. Church for Forward Phase	275.00	275.00	
Reedley, Calif., Ebenezer Luth. S. S. for LWA \$26.65, Sudan Mission \$26.65	53.30	26.65	2
Cedar Falls, Ia., Nazareth Luth. Church for Synodical Quota in full \$1,151.50, Forward Phase \$1,000, LWA \$105	2256.93	2151.93	10
Rockford, Mich., Pastor and Mrs. Johan Petersen for Pension Fund	25.00	25.00	
New Hartford, N. Y., Ariene and Marjorie Christensen in memory of Mrs. N. O. Berthelsen for LWA	10.00		1
Brooklyn, N. Y., Salem Danish Ev. Luth. Church for Synodical Quota	520.00	520.00	
Pastor and Mrs. Hans Jersild for Synodical Quota	16.50	16.50	
Westby, Mont., Daneville and Emmaus Luth. Churches Youth Sunday offering for National Luther League	32.82	32.82	
Kenmare, N. Dak., Nazareth Luth. S. S. Easter offering for support of boys at Luth. Bible School in Kobe, Japan	72.00	72.00	
Denmark, Wis., Our Savior's Luth. S. S. Christmas and Easter offerings for Oaks, School Fund and Home Missions \$30 each, and Santal, Sudan and Japan Missions \$20 each	150.00	150.00	
Oshkosh, Wis., Our Savior's Eng. Luth. Church for Synodical Quota	200.00	200.00	
TOTALS	\$450532.13	**\$442067.25	\$ 846

* Not included in Synodical Quota. ** Included in this amount are special gifts for Forward Phase amounting to \$18,583.99.

Received with thanks.

Blair, Nebraska, April 25, 1959.

P. V. Hansen, Treasurer

We still need \$65,466.00 to raise our regular budget. Your help will be much appreciated.

P.V.H.

NEWS AND NOTES

(Continued from page 2)

the West Coast and in Canada. The California District last year recorded membership increase of 11.94 per cent. The Canada District grew by 11 per cent, followed by the Pacific District with a 6.33 per cent rise.

Districts with the largest numerical baptized membership gain included: Eastern, 7,227; Southern Minnesota, 1958; California, 5,619; and Northern Minnesota, 4,020.

The general secretary's report showed that almost a third of the ELC's membership is concentrated in the state of Minnesota, where 347,563 members make up 31.06 per cent of the body's total size. Further, it indicated that three-fourths of ELC members live in five Upper Midwest states, including Minnesota: Wisconsin, 193,082 (17.25 per cent); North Dakota, 128,272 (11.46 per cent); South Dakota, 92,603 (8.28 per cent); and Iowa 79,182 (7.08 per cent).

ELC Sunday school enrollment increased from 328,611 in 1957 to 334,12 last year, the report showed, listing 2,565 Sunday school units with 9,900 teachers and officers.

CHURCH COMMERCIALISM SCORED BY LUTHER LEAGUE OF AMERICA

The executive committee of the Lutheran League of America has approved a statement which calls commercialism within the church "a primary enemy of Christian stewardship."

The strongly-worded two-page document was unanimously approved by the 17-member committee after a lengthy discussion during its semi-annual session at Philadelphia.

"Commercialism in the congregation or in its auxiliaries occurs when, in the name of the Church and of our word, there is buying and selling of products or services through such events as fairs, bazaars, games of chance, car washes, sales and like enterprises," the statement reads.

The committee, which represents more than 60,000 members in more than 2,300 United Lutheran congregations in the United States and Canada, will present the document to its convention in August at Ithaca, N. Y. for adoption.

The statement objected to such church-sponsored activities as festivals, dinners, baby sitting services and theatrical productions "when their purpose is raising money for the church."

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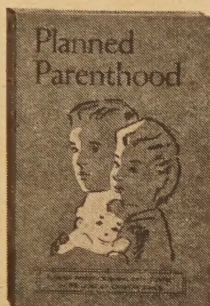
What God has put in our power to give is happiness to those about us,

and happiness is largely created by acts of simple kindness.

Blessed, indeed, are the happiness-makers.

—Henry Drummond

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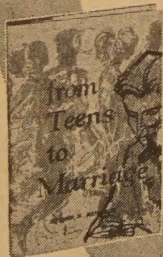
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